

BLUE GRASS BLADE

A. T. Parker
High T. Parker
and Ashland East Side
Supt.

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WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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WORLD'S

CRISIS IS UPON US

Reform Must Begin In the Church and the Bible cannot be Saved by new Constitution.

NONE CAN LOVE AND REvere BIBLE GOD

(By A. R. Heath.)

Continued from Last Week.

Are most churches better than the Lord's church? "The gates of hell shall not prevail against it."—Matthew 16:18. If Protestants continue to turn from the Bible, and continue to obey, to teach, and to make judgment, creation, God's will still another forsook us. The gates will be lost, and religious leaders will stand afar off from God's commands, weeping and wailing, while God and Mogog are now coming up on the breadth of the earth "battling against the saints and will overcome them," all whose names are not written in the Lamb's book of life (Revelation 13 chap.). There is no direct authority in the Bible for church books and lists of names. We are granted space to repent and come out of this denominational Babylon of togetherness; and the Bible does not require that any who see the sword coming and warn not the people to lead them out of seat of denominational Babylon into the marvellous light and liberty with the people of God. In the Bible "Christ is head over all things to the church." Otherwise in the days of Noah, so shall we go on, like Jehu, caring for none of these things, until the floods of secular sin, deceit, tyranny, drunkenness and lust devastate the earth. The first and greatest thing for the clergy to learn is that the greatest evil of all time and the influence of all infidelity is to be the denial of Christianity to be the one God and Christianity to be the one God. Infidels denounce both as one. Ad jungle the world into the Red Sea of Blood, not seeing of knowing that Christianity is heavenly and religious earthly, sensual and devilishly selfish.

As millionaire Miller, of Jackson, Michigan told me, he could not be a Christian, religionist he meant, for he could not be a hypocrite by joining a Christian church thereby saying to all who heard of his joining church, that he accepted some creed. But he believed no one of their creeds, and he would not brook to believe, nor telling a known lie in the sacred act of his life, and never yet to be compelled to live with that lie in his mouth all his days. He asked me, "Isn't that hypocrisy sir?" I answered "Yes, that is hypocrisy. It is the hypocrisy that is sinking the church, and sending the world to hell, but Christianity will save the world."

Yes, "something must be done intelligently, promptly, efficiently to save the Bible and the Christian faith." To put some other construction on the Bible than sect theologians now hold, is indispensable in order to save the Bible. "To charge that belief in God and the Lord Jesus Christ, we should judge the quick and the dead preach the word," God's holy Bible. Say what it says, not what the dark or semi-religious agree thought it meant, but no where said in plain words. Compare the scriptures with all other passages on the same subject, then let each person obey the Bible as he understands it to say to his own conscience, letting each member and preacher expound, believe and obey as he personally and conscientiously understands the Bible to say. "For whatsoever is not of faith is sin and hypocrisy. No two persons have the same theology. They differ as much as men differ in their education. All are wrong; no man's son's theology is perfect; yet all are accepted of God who know as best they can, and do the best they know. God looks at the heart's intent. What may he duty for one to do may be sin for another to do, by violating his own conscience. Do all an unto the Lord, and not to obey man's creeds. Study constantly to grow in grace and in the knowledge of the truth as it is spoken in Jesus' and his inspired apostles' own words. Quit reading commentaries, read the Bible. Compare together all passages relating to any one topic. Study in order to obey.

The Bible nowhere says that God

had, or called, any one his father, that God ever received power from anyone that God ever said any one was greater than he; that God ever would die on the Roman cross; that God ever arose from the dead; that God ever ascended to heaven; that God ever suffered in the flesh or that God ever received a body prepared for him. The Son of God, Jesus Christ did not die on the cross, for God and the Son of God are two persons ever distinct in individuality; but one in spirit, purpose and affection.

Jesus said, "I proceed and came forth from my father" (when or how is not stated). "Before the worlds were, I am." God said, "Let us make man." "By whom also God made the world." "Without him (son of God) was not anything made that was made." "All power in heaven and on earth is given to me by my Father." "My Father is greater than I." God knows when thou art with me, Jesus said his son did not know." Jesus spoke not his own words, but those of his Father that sent him. God was never sent; the Father sent the son, a minister plenipotentiary and ambassador; hence he that saw the son saw the Father; also, the brightness (authority) of his Father's glory, the exact image of his person, not the person of God which no man can see and live.

God and Jesus are one in spirit, love and labor to save sinners and the world from the devil and the sins which unfit them for that heavenly state of mind and soul in this as well as the next state of existence. So Jesus prays that we all may be one as he and his Father are, one in spirit, love and labor for the saving of sinners and the world from the blind condition. Surely he does not expect all Christians to be made into one huge person, as it must be Jesus Christ and God are one person individual. "Let that mind be in you which was in Christ Jesus; for I in you is the Spirit of God." "He that is in me, who was with the Father before the world was, who suffered all the flesh, in a body that had prepared for me." Begotten for the Holy Ghost." "The soul of the Most High shall overshadow thee, therefore that holy soul that shall be born of thee shall be called the Son of God." "Thou wilt not suffer thy holy one to see corruption" (parousia) nor "leave my soul (the inner man) in death." Jesus and the soul of the forgiven were in paradise the same day after the crucifixion, while his holy body was in the tomb. It is a pity that the world has lost its bodies are, for it was bequeathed by the Holy Ghost, the power of the Most High shall overshadow thee.

Our fathers are mortal men. We inherit their depraved inclinations to sin disease and death. Jesus' body inherited his Father's love of purity and righteousness and his hatred of iniquity, therefore "God even thy God, hath anointed thee (Jesus Christ) above thy fellows." "I will be to him in father and he shall be to me a son." Do any say it was divinity that proceeded and came forth from humanity? No, for humanity was not created at that time, or vice versa. It is to humanity, to humanity, to make man! No, for there was no humanity. Yet God made all that was made before humanity, so that he saw that Jesus' human body now had a divine soul. Was he a deceitful ventriloquist when he was baptized? Did divinity leave only humanity on the cross? Is divinity only left in heaven with the mediator between divinity and humanity, only God and a human body will no son of God? If so, you lose Jesus. The Bible contains no such infidel statements. It has no such first, second and third persons, divinity, humanity, mediator with all three united in one God, however to be divided; yet the first lets us see them on the cross. No, he was not deceived. "But divinity is not robbery to be equal God." Jesus was given him of his Father, and glory as we are commanded to worship the son even as we worship the Father. "The only begotten of the Father full of grace." "God said this is my beloved son."

"Holo antichrist that depleth the Father and the son." Lie all "teach in the words which the Holy Ghost teacheth" by the divine Son of God, and his divinely inspired apostles, and leave the mysteries of Babel (de-

BISHOP POTTER TESTIFIES TO THE GREAT UNREST

Forgets to State That the Church and Paid Missionaries are Largely, if not Altogether Responsible for the Very Conditions About which He makes Complaint.

ADMITS THAT THE CHURCH IS LAX IN TAKING CARE OF POOR

From the famous summer resort, Chautauqua, New York State comes the report that caustic criticism of the church for indifference of the mental, physical and social needs of the masses was made by Bishop Henry C. Potter of New York in an address to "The Relation of the Church to Social Unrest," at the Chautauqua Assembly.

"The trend of our generation to mechanical devices and the elimination of the personality of the workman, however, and various forms of management, is a trend to be afraid of," he declared. "The modern tendency to institutionalism is destroying the habit and instinct of personal service. It is only by personally serving that we can lift the man in the gutter."

"When Christ found the hungry fed them; when he saw the diseased he healed them; when he found the blind he made them to see. Note how invariably he did this himself, how often he illustrated the principles of the New Testament by means of the human hand."

"Then again, as a cause of social unrest, we are bound to recognize the enormous revolution that has taken place in our life because of industrial change. A physician friend of mine told me recently of a mechanized nurse, which is soon to be expected, would like a music box and which will bathe the brow and administer the medicine according to the will of the physician. The human element is disappearing being eliminated."

"And a portion of modern life are marks of increasing materialism and social exclusivity. When you have reduced man to a mere machine it is impossible for him to sustain life except by artificial methods more destructive even than the industries in which he is employed."

"Every gain in the way of strength and cheapness is brought at the price of the individuality of the workman."

"The result is that the modern workman is most inflammable material for social unrest. The wonder is not that we have produced such results, but that those results have been infinitely worse."

JOHN F. CLARK THROWS HIMSELF INTO A TRANCE

Was for the Benefit of the Decluded Christian World and Explains the Holy Grail in an Effort to Feed a Pale Tradition.

SIMPLY A LOVING CUP BOUGHT FROM A SECOND HAND SHOP.

(By John F. Clarke)

Just listen to this:

May be the Holy Grail.

Scientists and Theologians Interested in Discovery of Cup.

London Cable Dispatch in N. Y. American.)

Scientists, theologians and antiquarians are discussing a cup of great antiquity which has been unearthed in Glastonbury Abbey under the most remarkable circumstances. Enthusiasts are hoping it may prove to be the veritable golden grail used by the Saviour at the Last Supper. According to legend the cup was brought to England after the crucifixion. A rich Polish merchant, who is a shrewdly found the cup, communicated the find to a distinguished gathering, including Sir William Crookes, the Duke of Newcastle, Lord Malford, Browne and Cecil; Whitehead Reid the American Ambassador; Rev. R. J. Campbell and others. He said that in 1902 he received an impression that some holy rel.

relic was buried in Glastonbury. Last September, he says, he saw the place in a dream, and a search revealed the cup.

Dr. Goodchild adds the most remarkable part of this story. He is an an-

cient. The second-hand shop of a Jewish antiquarian was visited and the cup was purchased. When the cup was presented with the customary remarks by the givers, such as "He or she who gives twice to the other follows once in thrice blessed." "The Lord loveth a cheerful cup giver." "May the grail never cease to oupour the spirit upon willing lips, and other suitable remarks, the word 'grail' about which there is so much dispute, is Phoenician for "I have wet the hole whilst not once but many times."

"This was 25 years ago, and conditions are worse instead of better. Under the realty or meanness of the dug-up grail. With the real thing as fast as water is poured into it becomes wine that will make a French comrade crazy with joy. It is a spuriously made in imitation by Judas himself out of the 30 pieces of silver it will turn water to vinegar. If it does not work it is a hoax pure and simple."

Moral:

In telling a lie always strive to tell a d—d one.

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CHURCH NOW FACING CRISIS

Christian Attitude is Lost in the Rush of Business—Tendency is to Ostracize God from Everything—A Matter of Life and Death for the Church.

Fresh evidence of the utter disintegration of Christianity is being furnished every day. These evidences are in no sense offered from the ranks of the Freethinking people but coming, they do from the church itself, they are worthy of thoughtful consideration.

As a general rule a fashionable Chautauqua of the country are held under the auspices of some church and they are there or they are more or less of a decidedly religious character. Those attending are expected to be at morning and evening prayers and hymns are sung for the praise and glorification of God. The principal speakers are preachers and politicians. The former force their way in on the program while the latter are hired as being popularly supposed to draw crowds and will increase the attendance. Sometimes the count is made before the chariot gets hatched to the site reported emanating from Lake Chautauqua, New York, a serious question has been forced upon them. Let the die-patch speak for itself. It reads:

"Can a man who is a christian actually be engaged in the production of wealth?" asked Professor Shaler Matthes, Dean of the University of Chicago Divinity School, in an address on "The Christian Conception of Morality and Wealth" at Chautauqua Assembly.

"His address created a sensation. Although he did not mention John D. Rockefeller by name, some of his most striking remarks were taken to apply to him rather than to other heads of the oil trust.

"It is a great mistake to assume that everybody is trying to do every body else," said the Midway editor-theologian. "The business of the world is carried on honestly. Many people are honest when they have to be. Only that ordinary honesty is only kindergarten honesty.

"A far higher type of honesty is that honesty which considers wealth for its own sake well being, as well as for the welfare of individual. That is a question we are considering. Can a man who is a christian actually be engaged in the production of wealth under modern conditions?

Wealth Standard of Many

"There is a current idea that the Christian attitude may be lost in the unscrupulousness of business. A competitive world inevitably succeeds in developing men whose ambitions do not rise above the standard of mere wealth. We have only too often seen how different in the code of morals which a man prescribes for himself as an individual and as a director of a corporation.

"What shall be the ate of the church that does not inspire and purify a materialistic age? The fate of the Salt has been lost its flavor.

"There is a tendency to ostracize

WILL OF STEPHEN GIRARD

Brought bitter Disappointment to the Clergy and Supplied them With Texts to Preach on for a Year.

REMINISCENT REVIEW OF THE BIG CONTEST.

(By Jas. B. Elliott.)

Stephen Girard died in 1831, immediately after his will was published in the newspapers and when it was discovered that not a dollar was left to a priest to perpetuate superstition, the entire clergy of the city proceeded to brand Stephen Girard as an atheist and infidel, and the college for orphan boys, established by his bounty, was branded an institution to turn out young infidels. Among those who denounced the College were B. C. St. John, Bishop of N. Y., and Bishop White of Philadelphia. Did he not work on Sunday, was he not a disciple of Tom Paine and Tom Jefferson. Has he not named his vessel after notorious French infidels, and has he not ordered his infidel library preserved in the College by his will, was he ever seen inside of a church? His will furnished texts for the parsons for the next year.

The executors and Trustees were alarmed. The estate was too large to throw away, and the provisions of his will were mandatory. The heirs were disappointed and were encouraging the Clergy to attack his religion and their exclusions from the grounds, and to show that he did not possess a bible in his library, nor make any provisions for masses for his soul. The perplexed trustees decided to invite Prof. Francis Leiber of Columbia College, S. C., to furnish them with a plan of the library suitable for the education of the youth of the College who would pacify the discontented preachers, which was published by Lee and Blanchard in 1834. It is an exhaustive work of 225 pages.

Article 41 of the will says, "The orphans shall be taught facts and things rather than words or signs." This gave Prof. Leiber some trouble. He recommended the reading of several commentaries for the Bible without comment. But he made one suggestion that I think is very fair and so true, that the Trustees pay little or no attention to it.

"I hold it to be dangerous to give the whole Bible into the hands of children. There are innumerable parts of which not only are unintelligible to children, but which, if not properly understood, may lead to dangerous consequences."—See p. 80. You will notice that it was the King James Version that was recommended which was displeasing to his Catholic heirs, and in the year 1844, the heirs decided to contest the will of Stephen Girard and employed Daniel Webster their attorney, and he sought to have the will set aside as being an infidel institution contrary to the laws of Pennsylvania.

He selected a clause in the Age of Reason "Let me propagate Morality unfettered by superstition." He pointed with pride to this and when he was challenged as to where such blasphemy was to be found, where Girard got his inspiration for his will from Paine's, "Age of Reason."

But the estate was too big to lose so the court decided against the great Constitutional lawyer and the Trustees lost the case. The church with Girard's money where the gospel is expounded, and there have been a score of graduates who have abandoned the Cardinal Instructions of the first and largest college founded by the infidel, Stephen Girard.

That they should teach facts and things rather than words and signs. Of the graduates a score of protestant preachers, no Catholic priests, have been turned out, but the brighter pupils have become lawyers, doctors, architects and machinists, and they reflect the glory of the founder of the first and largest college founded by the infidel, Stephen Girard.

Snow-Wilkinson Debate. The Snow-Wilkinson debate and our trials will be sent for 15 cents. Selling elsewhere at 25 cents. E. Lewis writes us "I started to underscore important parts of your speeches but soon found I was marking the whole thing." 50 of our Trials for distribution for 15 cents.

A. A. SNOW,
Lineville, Iowa.

BLUE GRASS BLADE

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Quit Growling.

Smiles win more than frowns.

It is better to laugh than to weep.

There is a revelry of pain in freedom.

The fire of love will not set the world ablaze.

This century will become the sanctuary of Christians.

Just suppose Christians saw themselves as others see them.

After all man's destination is a mere matter of speculation.

The mighty universe is yet to be explored and human origin remains a mystery.

It would appear a recent correspondent of the Blade took his pen in hand just to show his eunuchism, and nothing else.

Life is too earnest, too real, too valuable to be wasted upon the idle subtleties of the orthodox faith.

One would suppose that when the person closes his eyes to pray aloud in church, he can hear celestial harp music and the rustle of wings amid the perfumed odors of Paradise.

Despite infinite inquiry at Sybil-caves, patient poring over half articulate prophecies, heaven and hell still hover indefinite in the great image, a drifting Delos which no scientific Jupiter can finally fix.

If the celestial immigration agents have published a true prospectus of the New Jerusalem it is small wonder that even Christians cling so tenaciously to the "Old Homestead" and yet when they are compelled to move, too many of them go in an opposite direction.

The worship of a dead Jew and the abuse of a living Jew seems to be the principal sport of the Christian world, and they never think of the glories of those warlike Macbeths who drove the fierce Syrian soldiery in terror from the Judean hills. The Jew, though a man of the same race as their savior is spurned beneath Christian feet.

As the Moor of Venice intimated, there is such a thing as knowing altogether too much. That religious wisdom that knocks all the young out of life ought to be seated up in some Pandion's box or a genie's casket, and hurled into the deep blue sea. Religion has caused considerable of misery in Time's too unhappy annals.

Man can sweep the Milky Way with an eye behind a telescope. He can analyze the infusoria in a drop of water. He can measure the distance of the stars, sweep out the map of their mighty orbits and weigh their ponderous masses in the balance. With it all the Christian World is still gaping at the clouds unable to tell whether their ancestors were angels or apes.

OH! FUDGE.

The rites of marriage are undergoing serious re-formations and probing in the State of New York, and at the same time, the reports say, that a number of young lady artists have entered into an agreement to bar the society of men for a given period of time until they have mastered the fatiguing in paint and brush.

It now happens that the private restaurant dining room at a Green Room will never more be popular in Gotham. When Governor Hughes signed the bill which stipulates that candidates for matrimony must give at least five days notice by providing

themselves with a license before the rites can be celebrated, the Romances and Julietts witnessed a passing. No more will it be possible for an sentimental young woman to fall upon the neck of a sentimental swain and accept a proposal of marriage because the swain's wife does not understand him.

From this time forward a person cannot be separated between courses, like an extra bottle of wine, or a hamson sub, and it is well. Five days a period that enables the average Gotham swain to sober up and look himself over. The law was made for his protection which is *prima facie* evidence that at times he is unable to protect himself. It goes without saying that many of the midnight marriages heretofore recorded would never have been contracted if the bridegroom had been given time in which to sober up, stand up, and look himself over. Under this new law it will be a difficult matter to get married on a dare, or on a bet, and who shall say that the honorable institution which holds together the whole social fabric will not be vastly benefited thereby.

The new law provides first that a license shall be obtained. Second than in the case of minors the written consent of parent shall be necessary. Third, that misrepresentations as to age shall be properly punished. Last, that any one authorized to solemnize a marriage who does so without first inspecting the license shall be subject to a fine of \$500 or imprisonment for one year. The license to be obtained from the County Clerk who now promises to become one of the most popular officials in the State.

Meanwhile, and with all due respect to the feminines Highbrows who have retired to the Glades of Long Island and post a notice warning man away, we can discover but one appropriate word with which to describe the situation.—Fudge.

About once every so often this Adamless Eden only manifests itself and almost invariably at or about the time of the height of the silly season. It so happens that just about as regularly the Eden is invaded and its inhabitants carried away by an incalculable male person who do happen to know human nature.

When Tennyson wrote—The Princess, he failed to put in classic English an argument against foolish notions of celibacy and sex independence. His logic was all right, but, of course, it does not appeal to a young woman with a mission, and is will not until the right fellow comes along. Then she will desert her Adamless Eden and would if the fence was a mile high and if all its boards were close and well greased.

It is our knowledge of the facts that makes us feel kindly towards the girls and say, Oh, Fudge, instead of advising that a Commission be appointed to examine their heads and see if there is anything wrong with that apparatus which they think they think with. We do not take the hachetur girl seriously because we happen to know that she is not a serious proposition. We know that she will swear her bachelordom at the proper time.

One of the rules promulgated at the blades provides that male visitors be admitted once a month. That settles it. Almost before the structure is complete the beginning of the end is at hand and the finish of this Adams Eden is in sight. This is why we say, Oh! Fudge!

THE AMERICAN CONSCIENCE.

What Dr. Hugo Munsterberg thinks on Americans and their problems is recommended in the current issue of Putman's Monthly as highly valuable. Mr. H. G. Dwight, who makes this recommendation, explains it by saying that what Dr. Munsterberg thinks of Americans and their ways is as far on the one hand from the animus of most foreign critics as it is on the other from the fatuous complacency of the average native.

The average American has stood worse than this and he can stand this also. But it is unhistorical. Every great success in American politics when leadership has depended on word of mouth, has come to men who were not afraid to stand face to face with average Americans and point out to them wrongs for the existence of which they were responsible and to the rightings of which they were morally bound.

In Missouri history, for example, at the crisis which developed out of civil war, leadership and the control of the crisis came to men whose sole title to control was the unfinishing assertions of their own sense of right, face to face, not with "fatuous complacency" but with fierce opposition. "You are wrong, and if you go on you will be fatuously wrong," is, in effect, what such men said, in appealing to average Americans, with all the force they could put into language. Whatever the risk they took in saying it, whatever the force of individuality and courage it called for, it was the secret of their popularity.

The history of great successes in American journalism confirms the record. The class of newspapers which appeal to fatuous self-satisfaction in others and illustrate it in themselves, have the least circulation and the least influence. Those newspapers lead now and will always lead which make the strongest appeal to the average American conscience, by showing what is wrong and pointing out the remedy for it.

In the last resort, when it comes to final explanation, the progress of the United States is accounted for only by this fact that the American conscience has never remained complacent but has responded when strong and genuine appeal has been made to it. If there is one average American characteristic stronger than the tendency to take risks in improving the worst, it is to try experiments which at times may be rash or premature in attempting to make the best better still.

History made during the present generation and

every other generation since "trust the people" was given as an axiom for those who believe in continuous progress, shows the American conscience working not always continuously and never infallibly but always powerfully, as the great force in the advance which never accepts the best results of one year as "well enough" to be "let alone" or left unimproved in the next. Of all that is foreign to the American habit of mind, fatuous complacency is most foreign.

This appears not only in public self-reproach to which average Americans may not be over prone, except in emergencies, when it is unavoidable, but also in self-praise never indulged characteristically except as stimulant for progress. It, after the usual, the familiar, the always expected sky-scraping emoji of American results last year and in the last generation, any would-be-leader should tell an audience of average Americans that it would be foolish to attempt to improve such a record, the American conscience would operate on him effectively, if not at once. If he were not hissed off the particular platform, he would soon cease to appear that or any other.

IN THE BEGINNING.

"In the beginning God created the heavens and earth."

Thus runs the old Bible story.

In the beginning of what?

Does it mean the beginning of the universe? If it does it should have said so. Besides the universe, being self-existent, had no beginning and in this the record would have been at fault.

Does it mean the beginning of this little earth, ours, this ball of mud, this speckled orb in the clock of time? If it does it should have been more explicit. Even then would not God have known, long prior to the formation of this sphere upon which we live other systems had been evolved and did run their course.

In any event the Biblical account of the creation is inconsistent and unreliable. As a matter of fact there are two separate and distinct accounts which do not agree with each other. The one with the first chapter and the second with the third verse of the book of Genesis and ends with the third verse of the second chapter of Genesis. The second account begins with the fourth verse of the second chapter and ends with nineteenth verse in the third chapter.

The first account describes an abundance of water in that God is said have separated them from the land. In the second account there is a lack of moisture in that vegetation would not grow—moisture tame and a man along with it—till the ground. The first chapter gives it that vegetation came before man. The second declares that the herbs and plants would not grow because there was no man to cultivate them. The first account gives man and woman as being made on the same day while the second account has man made first and alone, after which came the vegetables, followed by the animals then woman was made last because man failed to find a helpmate. Which of these accounts is correct is not for the Blade to say. Frankly, we challenge both. Neither can possibly be correct. The demonstrations of applied science has put to rout all biblical words about the origin and development of the earth and its inhabitants.

When we consider that in the old days it was a far among the Jewish writers to trace out their lineage and the lineage of the several tribes, we can estimate the accuracy and value of the Bible as a historical guide. Each tribe must have a beginning a fountain head. In many instances they all traced themselves back to Father Abraham, through his son Isaac. As time passed on, it dawned upon the minds of these primitive historians that Abraham did not constitute the very "beginning" so the wisest in that great owlery began to look for the "Beginning." With such traditions they had at hand, the record was run back in their imagination so as to give a starting point beyond to all things upon the earth. Naturally the writer selected his own tribe for this ordeal so that at the best the book records backs of this time so that the tribes began to increase multiply and spread out, are but the inglorious imaginations of some uninformed writer who vainly imagined that the earth and all that therein is began with his family tree. It was now that the "beginning" was manufactured and as this must have been to them "the first" it was at this stage that God is alleged to have created the heavens and the earth.

Strange that even one solitary individual mind in this day and age with all the advantages of education, with all the marvelous revelations of modern science, with all the stupendous achievements of the human mind, could be brought to a belief in such a book. It might have been a marvel of wisdom for the day and age and for the people among whom it was written. It is on a level with the ghost stories and fiction tales of the middle ages so far as this age is concerned. The beauties in the book, that is the few it can boast, are all borrowed. The original it contains is too beastly to be placed in the hands of innocence.

Genesis got its death blow at the hands of Geology. From the latter science a new handle of the world's growth and development has taken its place. Geology has upset every theological interpretation of the universe and has done away with God. It has manifested that there was no "beginning" and the human mind is now able to grasp that fact. Whenever, in our imagination we draw a line, and say this is the beginning, for it cannot be. The universe always was, is now and always will be. It was never created, for creation implies destruction, in that being created there was a time when it did not exist, when there was

no universe. If there was no universe until God created it, where was God and what was God doing before he did create it?

These few rambling thoughts upon such a subject are given to our readers for what they are worth. They might have been elaborated upon but such an undertaking was hardly worth the candle, the midnight oil.

GREAT IS SENATOR BEVERAGE.

Only a Joshua could cause the sun and moon to stand still, without even questioning the purpose that underly it, and it has remained for an American Senator, named Beveridge of Indiana, who acquired fame by reason of his fist set-to with one Joseph W. Bailey, of Texas, to cause the ponderous wheels of that imposing, that awful machine the German government to stand still for one hour while he permits himself to be married, just as if, after all, Beveridge, or the German government, were no more than mere human.

Suppose his Koenigliche and Kaiserst Majestat, Wilhelm II, had refused to permit it and placed a lock on the machine, what would Beveridge have done then, poor trait? What a fearful fate had he been denied the privilege of making a contract with a person of the feminine gender to make each other miserable for life? He might have called on Dowey for help or asked Teddy to send him by cable a copy of the big stick that the Kaiser could have been brought to time. One would think that Dutch Bill was really haloed with that divinity that doth behead a king and the whole earth would rejoice to do him honor. Why the Devil did not Beveridge go and get married and say nothing about it? Why all this fuss and feathers? Millions have married and have asked the consent of no one. Millions more will do the same thing. It is fortunate that every man is not a Beveridge or there would be the deuce to play when the marital age was reached. We would suggest that Beveridge ask for a salute of twenty-one guns be fired as an added feature attraction at the wedding.

THOSE IDAHO TRIALS.

By a verdict made by a jury of his peers Haywood is now a free man and has been declared not guilty of the charge of murder. From all parts of the country admissions come in that the trial was fair, that it was just and both sides afforded every opportunity to properly present its case. In spite of this there are certain capitalistic newspapers in the country that continue to editorialize upon that verdict and spend their efforts in expressing regret that Haywood was not hanged, thereby furnishing evidence of the vacuity of their hours and a lack of serious purposes in life bawling and ranting because that jury did find a verdict in accordance with their views.

These unphilosophical philosophers should give up to roll tops to spin. They are fit for the serious consideration of serious things. They have yet to learn that a jury, like a king, can do no wrong and in this case it is a moral certainty that it did right. These organs must be instructed upon the folly and futility of crying over the milk that has been spilled, bemoaning the water that has passed by, grousing after the fact. The twelve good men and true fro Idaho acted according to their light and from their decision there is no appeal. Haywood is free. So are the evil reports of these organs that listeth where they pleased. Whatever fate may have in store for Haywood he is no longer a live one as far as the Boise trials are concerned. He is now done with forever and the jackets might find courage to let him alone. The swift succession of affairs have driven him off the legal stage and we must now turn to Moyer and Pettibone, and above all, to Harry Orchard.

In regard to this thing known as Orchard the Blade might be willing to lay aside its prejudices against capital punishment were it assured that Idaho justice would not loiter by the way side and stop to pluck flowers of sentiment. Orchard has confessed to his part in that fearful crime but his word is not worth a tinker's dam where the lives of his fellow men are concerned. Harry Orchard on his own word, is gallows ripe and a hundred other reputable evidences so declare him. He is one too many in the social scheme. He cumbereth the earth. Society was unsafe with him turned loose. It will be unsafe again if he is set free. Not until this event takes place can Justice sleep easy in her bed.

HELL.

"Whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v. 22).

"For it is profitable for thee that one of thy sheep should perish, and not thy whole body should be cut into hell" (Matt. v. 29, 30).

"Where the worm dieth not, and the fire is not quenched."

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" Matt. xxv. 41.)

"The smoke of their torment shall ascend for ever and ever."

"They shall be tormented in the presence of the holy angels," etc., etc.

Although the bulk of the Christian believers have abandoned hell and discarded a belief in its existence as a place of human torment, there can be no doubt that the doctrine is truly Biblical so that in discarding hell they have also discarded the Bible. This being true we can not without right to reject it a little bit more and the followers of Christ will soon come trailing behind.

Of all the dogmas of the Christian superstition, that of hell-fire is surely the most damnable. This

ferventious doctrine, inherited from a savage past, has caused untold misery, driven thousands mad, and more thousands to suicide. It caused about nine millions of innocent women and children in Europe to suffer excruciating agony and death for the imaginary crime of witchcraft in the Middle Ages—the Christian “Dark Ages”—at the hands of superstitious and ignorant Christians barbarians. For, without hell, there would have been no Devil, no Beelzebub, no necromancy, no wizardry. It was also the doctrine of hell-fire which lighted the fires of Smithfield. It was the father of the Inquisition; for, undoubtedly, the persecutors argued that by terrorising the heretics they could prevent the people from being taught those principles which would, if believed in, send them to hell; and thus they held that they were doing good work by saving people's souls even though a few lives were sacrificed.

Now, as it has been said, can a creed which is capable of tormenting a child be any good?

I am glad that some Christians are finding out that the doctrine of hell-fire is a delusion and a snare, beying the omni-benevolence of God; but I am not glad that some of them have the shameless effrontry to say it is not taught by the Bible. That it is a biblical doctrine there can be no doubt, and so much the worse for the Bible. The central figure of much the worse for the Bible. The central figure of the Christian superstition taught it hot and strong.

To the quotations at the head of this article add the story told us of the rich man and Lazarus, in which the former opened his eyes in hell, “being in torments,” and opened the lake of fire in Revelation. Yes, there can be no doubt this horrid doctrine is thoroughly bilious.

SUNDAY LAWS IN WASHINGTON.

The Blade finds it exceeding difficult, even dangerous, to follow the authorities of Washington, D. C.

Current reports indicate that they are threatening to fine a man two hundred pounds of tobacco, for breaking the Sabbath, under one of those sky-tinted laws of Maryland that came over from England shortly after Lord Baltimore, which assisted in the preparation of a local color to Winston Churchill's novel “Richard Carvel.”

To say nothing of the improbability of a man with two hundred pounds of tobacco on hand finding time to work, Sunday, or any other day, save in acuteness, we would like to know what the authorities propose to do with it,—the tobacco, after they have collected. Surely the pure-minded and clean-coated people of the National Capital who see a moral sin in whitewashing the fence on a certain day of the week, would not put the weed to its usual and we might say its most gratifying use. According to the godly, tobacco, just like Sabbath-breaking, is instigated by the devil. Whenever the law has found favor, smoking, chewing and lighting of the weed have been frowned upon. It is recorded that a little more than generation ago the Nutmeg statesman seriously considered the advisability of prohibiting its growth and cultivation in the valley, where all the sinners cultivated the plant and the saints cultivated bacon corn, as is not for the Blade to reopen old sores and show that the proposed legislation was blocked by saints who were afraid that the bacon corn market would glut themselves in profits in dollars and cents cut down. Gentle resignation to hateful conditions is a virtue and the torporance of the Nutmeg saint is no less praiseworthy simply because it stimulated the price of a commodity in which they dealt.

It will be interesting to watch the Washington experiment with the green-tinted laws and we can predict right now that it will all end in “smoke.” It is bound to do so. After all we are forcibly reminded of the dead Ingoldsby's tribute to the weed, he said, “It is a hungry man's food, a thirsty man's drink, and a lone man's companion.”

In the Washington case, however, the cases hails not the weed but the act of Sabbath-breaking. The weed is given a power to discharge a penal dent. It is doubtful if any man in Washington, save and except a dealer, has two hundred pounds of tobacco at his command. But why the poor devil at all. He was clearly within his individual right and to compel an observance of a religious form of faith by law is to deny to him that religious liberty guaranteed by the constitution. The observance of Sunday is a portion of the Christian confession of faith. Sabbatarians have succeeded in grafting upon the statute law in spite of constitutional interdictions. Zealous bigotry is responsible for it, and the deed was done while honest men slept.

SHAMS FROM THE PULPIT.

Some time ago we made reference to a eucube party given at Coney Island, New York, under the auspices of a church, managed by its pastor, and for the benefit of the church.

That was all right. The church sanctioned it because it got the dough.

Recently Mr. and Mrs. O. H. P. Belmont gave a monkey party at fashionable Newport as a means of finding an antidote to the enmity induced by high society.

That was all wrong. The church was not invited and got nothing in the deal.

From an ethnological standpoint the representatives of the modern church ought to have been invited to that blow-out for they were ready and fit to take part with my makeup.

In the first case the church readily found an apology in that the pastoralists, upon which devils dance, were used for the glory of God and as a means to fill the parson's pockets with shiny coin, the jingle of which is so pleasing to their musical ears. In the latter case it happened to be

us mere diversion of society, that swell society which cares not a damn for the church or for anything pertaining to it and must find amusement or die. Should the church have been granted a handsome tribute from each guest as a price of admission, it would have been tolerated, blessed, prayed for and asked to repeat the performance at the earliest opportunity. Such is the power of money in purchasing God's blessings from the pulpit.

The records show that the Belmonts, who are leaders in the smart set now summering at Newport, gave what is termed a “chimpanzee lunch” whatever it may be. The Blade's editor has never been invited to such a function and he would not know how to act if such favors were to be extended. Following this swell affair, Rev. Eric J. Lincoln, of the Congregational Church, at Pawtucket, R. I., lectured on the biblical story of the feast of Belshazzar, drew the “deadly parallel” and then complained that “such a method of spending time and talent ought not to be tolerated.”

And did the Belmonts and their guests make no worse than this precious follower of the Nazarene? It is to be expected that the chimpanzees thoroughly enjoyed themselves. No one can really believe that aught the Rev. Lincoln ever taught was calculated to induce a smile or wring from a member of his congregation one real, good, hearty laugh. And that is a heap to be gained from a laugh. It puts the whole being into an ecstasy which the church would take away. Understand, now, The Blade does not attempt to apologize for or condone the chimpanzee racket. It is simply insisting that this parson has not the slightest ground for complaint and that he must clean his own skirts before pointing to the soiled clean of other elements in human society.

There may be something wrong when men and women will devote their time and energy to frivolously mind the serious things of life, but such conditions will continue to exist wherever there is such a vicious chain between extreme poverty and extreme wealth as obtained in America today. Were it not for such vain show high society would die of insanity. Still they are not sinful even from a churchly point of view. They may be harmful as creating a stronger discontent among the improverisher millions of the land.

HATS AND SOULS.

To wear a hat or not to wear a hat? This is the vital question among Kentucky Baptists.

Leads of departments have been appealed to in order to get an effective construction put on the scriptural injunction regarding the headgear of women in church but they are still at sea.

Some of the preachers complain that the protest against women wearing their hats in church comes from the fact that they are now so large and stuck all o'er with large feathers and bows of ribbon that they obstruct the vision of those in the rear and the demented things are unable to see their beloved pastor. This brings up a vital issue. It suggests that after all the person is partly on exhibition and partly there for giving instruction. How much larger the exhibition part is than the instruction part cannot be known. In any event the person wants to be seen and while he cannot find any scriptural authority for a woman removing her head covering while in church they suggest that the size of the hats be considerably reduced.

Many husbands will agree with this parson, not from a scriptural point of view but from a financial viewpoint. Naturally the milliners will oppose the innovation, unless, perhaps, the parson can start a fashion for sumo hats in church, and large hats for public occasions. This would mean a double outfit and be more money in the milliners' pocket, but the husbands would have another ground for complaint.

One of the Baptist wham doodles who has undertaken to regulate this vital question, after quoting the scriptures to show that it would be contrary to the divine law, and, therefore, displeasing to Almighty God for a woman to remove her hat in church, has the following to say:

“Judge in yourselves; is it costly that a woman pray unto God unadorned?” This is the tenacity of God's word. Shall we obey it? But in this age of big hats, by which the preacher is hidden from those behind them—what then? Shall we not obey God and let there be smaller hats worn in church? So it seems to us. Any woman wishing to obey God and at the same time be kind and courteous to her fellow-worshippers can and will easily settle the matter by dressing her head properly. The violating of the scriptures in these apparently small matters is but the entering wedge to ignoring them in greater matters. Listen to and follow God's Word in all things and all will be well.

Courteous and kind to their fellow worshippers made all the blushing suns and rolling worlds, he, just imagine the dear Lord, he who by this fact made all the blushing suns and rolling worlds, he, who spoke the mighty word that brought all things forth, set the solar systems in motion and by his mighty power maintained them in their shining spheres, just imagine him getting hot about the region of the collar, his face flaming with a vulgar and angry passion, because a damsel gay in search of a beau wishes to wear a large hat in church! What a vital question to occupy the minds and souls of men.

And let me suppose the dear sisters keep the pastor hidden from view, are those who are unable to gaze upon his saintly mien destined to face the fires of hell because thereof? Will one look upon his sanctified countenance be calculated to save? If not why all this fuss about a few feathers. Does a woman's headgear affect her heart and mind? Surely this parson's egotism is made of glue and he must be stuck on himself.

CORKY WRITES ON LONDON

ious Revolutionary takes apt Methods of Appealing to Mankind in the Name of Justice and Freedom.

LENDING ARTICLE ON IMPORTANT SUBJECT

By Max Gorky

The following will doubtless be read with interest by Blende Readers:

At the sound of her name I hear the ringing echoes of ancient story, the awful echoes from out of the depths of the ages the kindly counsel of a wise and mature experience.

Nations of the world! we should learn to know each other better.

It seems to me that this great and rascious city, clothed in her mantle of mist, is pondering day and night over the great tragedies of her past and over the colorless days of the present; and is waiting, eager and confident for the future—for cloudless days filled with joyous happiness; and looking forward to the advent of new men filled with creative genius.

She looks back with longing on the one who made the name of England mighty in the world, and avails the mighty English soldier, like those mortal ones of hers who are known everywhere on the earth.

London, it seems to me, is craving for a new Shakespeare, a new Byronic, and a new Walter Scott; for they were the troubadours of England. What is the glory of England? England's glory is her insatiable love of liberty. But this love is now dying out unsatisfied, and it behoves you therefore to quicken it anew in the spirit of the people.

Seems to be Thinking

What mighty city seems to be thinking: Will they soon return and ring again the chimes which are born of my spirit, so that the nations of the world may hear? Will they once again sound my mighty trumpets and proclaim the thoughts and hopes of England?

A sullen and mournful noise comes with the mist, and spreads the city like a dark cloud. There is a great stretch in the dim and roar, but the mist also a great weariness.

On the mist I see the face of London, wise and sorrowful, like the face of a giant in an old and wonderful tale. The city lies in contemplation, and she compels us to contemplate life. The mighty, somber city, built of stone and richly clothed in its luxurious dress of green gardens and parks in superbly adorned with the priceless productions of an old and daring art. You pause in rapturous wonder in front of Westminster Abbey, that fretted pile which rises sublime into the sky, and you gaze with reverent awe at the massive gray Tower of London, which evokes a long series of memories—above all, memories of the grim Queen Elizabeth. Much wickedness was a part of her reign, but she was perverted within its great walls; many ghosts bewitched with blood whirled round its venerable towers.

But the old Tower is not the less beautiful for that. The capital of every country has its tower in which blood has been shed, and the gray Tower of London is not more innocent than any other. If men allow themselves to be blotted, then it is not to blame, partly to blame, partly, I say. For is there any one among us who is altogether innocent of the crimes which are committed around him, or who has no part or lot in the cruelties which abound in life?

The Museum.

But the pearl of the city, its most precious and priceless possession, the most splendid ornament, I think of England—is the British Museum—a panorama of the life of the nations of the earth; a great and mighty creation, built by the far-reaching and powerful hands of the English people. This great and massive palace filled with treasures, stand rooted to the earth in England herself. There it stands as it were—the grand epitome of the great book of human civilization—the book which requires centuries to read through to the very end.

And everywhere it is clearly seen how much genius there is in London. But the thought flashes across the mind: Has not the great spirit of the nation become narrowed in the last decade? Has not the nation been too much absorbed in petty and purely material disputes, and has not this passion retarded the development of its free spirit, of that throve creative spirit which has enriched the world with eternal treasures?

The number of dealers in antiquities is one of the striking features of London civilization; and the love of Eng-

lishmen for things which remind him of the great past is incomprehensible. The old glass and bronze, so simple and so richly fashioned by passionate love, bear the imprint of the inspired workman. That imprint is less apparent in the samples of contemporary artistic industry. They bear witness, it is true, to a striving after simplicity—a noble aspiration—but somehow the work is dull and lifeless; and involuntarily a melancholy thought enters the mind that the power of creation is decaying and that the power of manufacture is taking its place. The old things are better; they are the work of a cheerful and healthy generation.

Look at Rome and Florence, and at the men of strength and delicate talents draw their inspiration from the past? Why did Botticelli fascinate them? Why were they not—did they not wish—perhaps—to approach nearer to actual life?

Was it not rather because the life of the civilized society of our day has become too crowded and colorless and tedious, and because men are ruled more and more by worldly passions? There is no room for poets in this life. They seek the beautiful in the cemeteries of the past. For the poets of the present there is no to-day to arouse creative thought; the glories of to-morrow are not theirs; they live only in the far-off yesterday.

Life is sad, and power to create has become weak. The power of gold, iron and stone, the power of envy, greed and evils, conceals the chimes—peepholes into the future—with its heavy veil of degrading trifles. The belief in the attainment of happiness for all finds no inspired pupils in society, which is tortured by the nervous anxieties of the day and exhausted by the continual struggle for existence. This, ladies, is not only so in England. The whole of the great civilized society of Europe is looking backward, and searching for beauty and gladness in the past. This is the true sign of spiritual old age, and an undoubted proof of the necessity of refusing new blood into the veins of an old organism.

A soldier is hardly ever to be met in London—that's a fine thing, dear old England! You may be proud of it. Why, indeed support large armies of murderers for the sake of commerce? Capitalism and poverty may well undertake that role.

Pleased With Bobby.

The claim, dimmed “bobby” pleases me. He stands in the name of tradition, like a silent sentinel—the embodiment of law—and directs it, demonstrating emphatically his own person how like a machine he is.

Whitechapel did not astonish me at all—I had seen the East Side of New York.

This fine old city—the thoughtful giant, London—leaves however, a sadness, like the city herself. You may love the form of London just as you do the picture of Turner, for their soft, transparent colors, the mist of which of the soul beautiful that softens man's heart. Under its rich garment you feel the strength of the city and its mighty organism, capable of a long existence.

It seems to me that the misery of cultured people is their solitude and aloofness, from actual life. In comparison with the mass of the people, they are few but they stand between the masses and the capitalists, midway, as it were between the hammer and the anvil, and are in constant fear of being shattered to pieces. Where will you find an outlet for this tragic situation? Inviting the people to come to your side; draw them nearer to yourselves with the help of your spirit; let them learn to understand you better; give them the chance of becoming as rich mentally as yourselves; then you will not be solitary and alone—then you will be strong and able to conquer humanity. Then civilization will triumph; then life will become easy and joyous and the slaves themselves will rejoice.

The reader makes a mistake if he regards me as one who would teach. I am myself an amateur, but I long to know that each other better. If we wish to bring closer communion with each other, it is believed in the possibility of a spiritual relationship we ought to speak of everything that interests us and of everything that is incomprehensible to us and separates us from each other.

Nations, I appeal to you! Give more attention to the study of men. This is what I am always urging. Cultivate greater desire to know each other; this is what I earnestly commend to you. Let knowledge be our passion and if we let it become a passion then shall at last be introducing the real religion of a worldwide union of peoples, and we shall obtain a spiritual relationship with all the nations of the earth. Not till then, I say, shall we have a religion worthy of man and humanity.

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